

Boas (F.) improvements of the author.

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Salishian Texts

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*Salishan Texts.**(Read before the American Philosophical Society, March 1, 1895.)**By Franz Boas.*

The following texts were collected in the winter of 1886-87 on the coast of British Columbia. As the languages which they represent are very little known, and as I do not see any prospect of adding in the near future to the material which I now possess, I consider it best to present the same as a slight contribution to our knowledge of the languages of the North Pacific Coast. Heretofore only brief vocabularies of these languages have been published. I have given grammatical notes on a few of them (Proceedings of the British Association for the Advancement of Science, 1891), but no texts which give the best insight into the structure of a language have been made known.

After some hesitation, I have decided to make a few changes in the alphabet applied for recording these languages. Unfortunately the limited facilities of the printing offices deny us the use of diacritical marks, so that a systematic phonetic alphabet is out of the question. After several years of use I have found the alphabet which I applied heretofore not sufficient for the needs of the phonology of the languages of the North Pacific Coast. I have, therefore, adopted the following scheme :

a, e, i, o, u have their continental sounds.

ɛ, obscure e, as in flower.

â, aw in law.

ô, o in *voll* (German).

l, dorsal l, similar to tl.

q, velar k.

k, English k.

k', anterior k, similar to ky.

x, velar, as ch in German *Bach*.

x', as ch in German *ich*.

c, English sh.

y, as in year.

! denotes increased stress of articulation.

BILXULA.

This language is spoken on Bentinck Arm and Deans Inlet, on the coast of British Columbia. It represents the farthest northwestern offshoot of the Salishan stock. The texts are fragmentary and indifferent versions of myths. Nos. 1 to 7 were told by a number of young women of the village of Sâtsq on Deans Inlet, the dialect of which differs slightly from that of Nuxa'lk'. The last tale was obtained from Nusk'e-lu'sta, a young man from Nuxa'lk'.

REPRINTED FROM PROC. AMER. PHILOS. SOC., VOL. XXXIV, MARCH 21, 1895.



1. THE SNĒNĒ/IQ.

Apsūlaq tu lumstatx anēL x'nac ēL koana'ts tamnanau'tx.
 In the house a man and a woman and it cried their child.

Pōlskts ta Snēnē/iq an'ai'k'sk'ē tk'snikies tamnanau'tx. L'apsktō'o
 It came the Snēnē/iq he intended to shoot him their child. He went

ta lumsta'tx sx'e tk'snic ta Snēnē/iqt. Atemasqitō'o ta
 the man and he shot him the Snēnē/iq. He was dead the

Snēnē/iqt. Nutsē'exēsksal ta kōxlōlē/mx'tx. K'anx'ulx'i'skts
 Snēnē/iq. He dug a hole the ground. He did not return

ta lqulx't ta Snēnē/iqt ta mnastx. laputskts ta lqulx't
 the old the Snēnē/iq his child. He went the old

Snēnē/iqt ska koana'ts. Pōlaqtō'oqtx tōō/qtx ul
 Snēnē/iq and he cried. He went down the river down river when

amatsutstx ska koana'ts. Aianmā'o tsk'ē'lōtsik slē'psōtau
 he sat down and he cried. They went up the river they returned

wa spāaxō'nau al ta Snēnē/iq ta koana'tq. Pōla
 they they were afraid (of) the Snēnē/iq he he cried.

koa'lotōqtx aqL wa s'a'lemk'au aianmā'o; tsakui'looq
 They went down the river they went up the river up the river; they went down

slēpsutelx'āo sōq'oā'o wa spāaxō'nau. Pōlskts ta Iā'littx sk'a
 they returned they were afraid. He came the Iā'lit and

ale'mk's sk'a anai'x'otsisk ta anusmena'tx koana'ts ta
 he went up the river and together the the dead child they cried the

lumsta'tx ska amtō'sis ta Snēnē/iqt. Tsai'auts. Ta Snēnē/iqt
 man and sitting with him the Snēnē/iq. They stopped. The Snēnē/iqt

k'limsk'tā'o ul ta Iā'littx: "Qamā'its ti x'ā'lo ti k'a ai'tōmsx'inō. Axkō
 said to the Iā'lit: "My dear I wish to cry with you. Not

alnapali'ts ta mnalts. Atema'ma ta mnats ti x'alo ti k'a
 I know (where) the my child. Maybe he is dead the my child. ? ?

aix'ino ti k'a naix'x'ōtsts. Ti si alai'tsx'ats ala au'xoa wa inō ti k'ama'ts
 ? ? here to you the

t'aix' ti la'lia t'aix'. L'aptuts ti lā'lia t'aix' ul i'nō tix't'ai ti si
 the copper this. I give you the copper this to you this (to be a)

staltō'mx's ta mnalts. ALk'lx' kē'x'oa wa sōls ta mnalts?
 chief (for) the my child. Do you see it the house of the my child?

Wix' alai'ats wa sōls ta mnalts." "A'xkō, k'lx'its," tsutkts
 There it is the house of the my child." "No, I (do not) see it," replied

ta Iā'littx. "Tspōstsē'nō skēi k'lx'ix' wa sōls ta mnalts."
 the Iā'lit. "I will rub over your eyes and you see it the house of the my child."

"K'lx'itstēn wa sōls ta mna'lnō." "Aiyai'x' ul i'nō wa sōls
 "I see it the house of the your child." "I give to you the house of

ta mnalts ske staltō'mx'nōts ska lle'mnō mō'sanmak'nō.
 the my child and you will be a chief and you will make a house you four times.

Aitslō'ix'its'a'tsi ul ta Naust'ax." Lapskts ta sta apsō'ls sk'a kunā'mskts
 I leave and go to the Naus." He found it the his town and he carried it

ō'ltsōsqtqtx al tu sōls ta Snēnē/iqt. Lōk' a ti smnt tu
 down the river out of the his house the Snēnē/iq. On top of the mountain the

sōls ta Snēnē/iqt.
 his house the Snēnē/iq.

Translation.

A man and his wife were in their house. Their child was crying. Then a Snēnē'iq came and wanted to shoot the child. Then the man (whose name was Iā'lit) shot the Snēnē'iq and killed him. He dug a hole in the ground and buried him. When the young Snēnē'iq did not return his father went down the river and cried. He sat down and cried. The people who went up the river saw him. They became afraid and returned home. Then Iā'lit went up the river and sat down with the Snēnē'iq and bewailed with him his lost child. When they stopped the Snēnē'iq said to Iā'lit: "My dear, I desired to cry with you. I do not know where my child is. It may be it is dead. I will give you my child's copper and you shall be a chief in his place. Do you see my son's house. There it is." Iā'lit replied: "I do not see it." "I will rub over your eyes, then you will see my son's house." "Now I see your son's house." "I will give you my son's house, and you will be a chief. Four times you shall build a house. Now I will leave this country and go to Naus." Iā'lit found Snēnē'iq's house and carried it down the river. The house was on top of the mountain.

2. WĀ'WĀLIS.

Ali'skuil il x'nas Wā'walis al tu sōlstx wa sx'l mnā'naq ta qē/qtē
She was inside the wife of Wā'walis in the house and her child the little one.

X'liā'iamis il x'nas Wā'walis x'te ix'ā'als ti asx'. X'sxa'nskuil
She wished to eat the wife of Wā'walis the feet of the seal. Her sweetheart

il x'nas Wā'walis x'ta satsi/sx. X'snāx enax'ē'q Wā'walis ti
the wife of Wā'walis one of his men. His slave Wā'walis the

imilimi/lk. ti wix'koelō'ok'atx ti pā'axls wō sti tk'ak'aias. Lapsqtō'o
boy the one there sitting he steered and he shot. He went

Wā'walis k'a numpā'ix's sk'a anoi/k's ala k'a asx' k'a slax.
Wā'walis and he went in his canoe and he desired the seals the many.

Tk'atisq Wā'walis tsi qē/qtē tsi aa/sx'ui. Lapak'imisqtō'o Wā'walis skya
He shot Wā'walis a small a young seal. He intended Wā'walis and

istō'xis il a/sx'uil sk'a q'ai/x'tsis Qōxi/sqtōo x'tō stxumtx.
he cut it the seal and he boiled it with stones. He covered it with a mat.

Ts'ōsemqtō'o. Walsqtō'o tu sōolsistx, xō'lisq ta lā'lastx
It grew dark. He landed at the house, he pushed into the the canoe
water

sk'a anai/x'sqts sx'a q'ōplix'is il x'nas il ul ta sxānstx.
and he wished to he watched her the wife at her sweetheart.

Nuk'alik. tō ti snl stsk'tūs Wā'walis ō'la asā'nk's ta apsōltx.
In the middle the night he arrived Wā'walis at at the beach the town.

Taiā'mkitstōo Wā'walis sk'aiastā'mkis ta mē'lastx ul apsō'ltx.
He pointed it Wā'walis he pointed the baton to the town.

Tsitō'melx'sqtōo ta apsō'ltx. Axtsqqō ta sati/x's Wā'walis
They slept the town. He slept with her the man Wā'walis

al ta sōls ta mānstx. L'apsqtō'otx Wā'walis ul tu qulē'ixs
at the house of the father. He went Wā'walis to the head part of

tu sxētstanau'tx. Aiak'sqtō'o Wā'walis ats. Lk'imskoil il x'nas
the her bed. He scratched Wā'walis he. She said the wife of

Wā'walis : "K'ixōlix' ta tsk'tsōlk's Wā'walis." Sx'lik'tstō'o
 Wā'walis : "I wish it would gnaw the stomach of Wā'walis." He grew angry
 Wā'walis sk'a tai'exoisq x'ti tsitō'ma il x'nasil. Tsitō'milx'sqt
 Wā'walis and he threw (his baton) and she slept the woman. They slept
 il x'nas il en ti sxānstx. Pōlsqtōo Wā'walis sk'a ōstxs
 the woman and her sweetheart. He came Wā'walis and he entered
 ul tu sōlstx sk'a nik'a'psmis ta sati'x'stx. L'apsqtō'o
 at the house and he cut off the head the man. He left
 Wā'walis usqa sk'a anux'ulē'ēxuis ta t'e'naqs ta sati'x'lstx.
 Wā'walis outside and he took the head the head of the man.
 L'apsqtō'o Wā'walis ō'la ē'k'li sk'a nūlpis to q'aitx
 He left Wā'walis to far and he put into it the basket
 x'wa alix'lix' wa a'sx'ul.
 boiled meat of seal.

Koanatsqtō'o ta mnais Wā'walis. Slaxs tu sīx'ts al tu sxētsta
 It cried the child of Wā'walis. Much the blood in the bed
 mna Wā'walis to plē'eqtuya ta sxāns ul x'nas Wā'walis.
 child of Wā'walis the beheaded one the sweetheart of the wife of Wā'walis.
 Qōtsisqtō'o il x'nas Wā'walis ta mnai'nautx sk'a nut'a'xois
 She cleaned it the wife of Wā'walis the child and she washed it
 ta mnai'nautx, qōts'is tu sxētstanau'tx. Tsitō'melx'sqtāo ta
 the child, she washed the bed. It slept the
 mnai'naul Wā'walis. Aq'ōliaqtōo il x'nas Wā'walis ta
 child of Wā'walis. She wrapped him up the wife of Wā'walis the
 sxanstx sk'a Laptus ōsqa ul tu sxētstastx ul tu asqat'atx.
 sweetheart and she carried him out of at her bed at the outside.

Qoqxē'exuisqtō'o.

She covered him.

P'alx'aktō'o tu stane'mts tu tsaatstē'tx. Iaxōē'mqtau sk'a
 She rose the mother of the young man. They shall awake him and
 alps x'tu susqō'mts. "Alatsixō'p'elk's ax qiō'osip?" Lapsktō'o
 eat the the younger brothers. "Why don't you uncover him?" He went
 ta Lqu'lax'ilix'itx sk'a qiā'osis. Nusq'ā'axēmsqtōo : "Al
 the almost grown up and he uncovered him. He cried : "Now
 tiplē'exts'entx qamā'tsaia!" Koanatsqtō'o tu tsaatstē'tx. Lētxumsqtō'o
 he has no head my dear!" He cried the youth. They assembled
 ta sta apsō'Lautx. "Wa stō plē'ex ta sati'x'ls Wā'walis." Tsai-
 the of the town. "No head the man of Wā'walis."

liuatsktō'o sk'a alī'txums sta apsō'Lautx. Pō'lsqtōo Wā'walis sk'a
 Now all were assembled of the town. He came Wā'walis and
 isū'ts. "Nuqenki'laxsai'k'anix Wā'walis! wa stu plē'ex ta
 paddled. "Put into the water your paddles, Wā'walis! for without head the
 sati'x'lnō sxēms wa sō'nxuats." Tsk'tutsktō'o Wā'walis
 your man when the sun rose the sun. He arrived Wā'walis
 nulqāmē'exuisqtō'o ta q'aitx sk'a nuq'lā'nkis il x'nas il :
 he carried it the basket and he brought her food his wife :
 "L'akyani'x noō'mik'lux atu'xtsi sk'ē'natix wa smate'mx'nuts."
 "Go on! take out and feed your people."

Nuōmik'tusqtō'il to q'aitx. "Tix-ēt'ai'x'?" "Ā'xkō, qenkyē'tix'
 She took it out of the basket. "Is it that?" "No, it is below
 taiā'mix'." K'isqtō'o ta q'omnēq'ōls ta sxā'nistx. "Tsix'sā'mats'ai'
 what you like." She saw the skull of the sweetheart. "Why

tsi nusq'ā'axem aL atustē'ix'?" Ē'p'isqtōo Wā'walis ta mnai'natx.
do you cry at that?" He took Wā'walis his child.

Ēp'isqtuts ta lā'liatx En ta s'aloqoala/stx; nupaix'aqtō'o.
He took it the copper and the shamanistic implements; he went into the canoe.

Aulē'mqtōo Wā'walis x'ta sta apsō'lstx sk'a wuntsi'maxlō
They pursued him Wā'walis those of the town and they wanted to fight him

k'a pākunix'i'm. Alaualemqtō'o Wā'walis nuix'ayaqētōmkōalō'q
and they overtook him. They pursued Wā'walis they were near him,

iasta'mkisqq ta s'aloqoalastx. Atemanagqō'o to alau'ltautx.
he pointed at them his shamanistic implements. They were dead these pursuers.

S'ix'ltse'squts Wā'walis ala nutsix'sē'exē ala sōlū't.
He paddled on the fjord Wā'walis on fjords to the sea.

Tsālix'luamē'mqtōo Wā'walis.
They did not reach him Wā'walis.

K'lx'isqtō'o Wā'walis ta apsō'ltx q'ōpēmsqtō'o wa smā'ol wa
He saw Wā'walis a town smoking the one the
sōL. Nuk'sā'axisqtōo Wā'walis ta lala/stx sk'e ēxnušā'kias
town. He landed Wā'walis the canoe and he went into all the houses

aL ta sōlō'k'stx. Axxō elō'k'. Ti k'ik'lx'is ti k'e l'u'msta.
in the houses. No one was there. He saw a man.

Anoai'x'sqts Wā'walis sk'a talau's ul il mēna's ta lqulx'tx
He wished Wā'walis and to marry his daughter of the old man

ta auk'au'altx. Ē'poisq Wā'walis tu stō'tsēmstx lqulx'tx.
the blind one. He took Wā'walis the boiled dried salmon of the old one.

Tsālx'lioamisqtō'o ta lqulx'tx tu slumē'istx tu stōtse'mtx.
He did not find it the old one the boiled salmon the dried salmon.

Lk'emsqtō'o ta lq'ulx'tx ul ilmnas'il: "Qamai'ts, nuk'x'alēxē'mtx
He said the old man to his daughter: "My dear, look back

qamai'ts ul ti aiāxmī'tstski aL ta s nu'kyakilstx'ū'tsmilts
my dear, to the playing with the boiled food

ul ti aiāxe'mtstski al ta sta apsōlts tsu tama't'aix'" tu
to the playing with those of the town ? " he

alalāi'ōts. "Tssnā'ō, alai'ōtslnō, qamai'ts!" Nuk'x'alāxē'mq
always said so. "Stop! do not talk, my dear!" She looked back

aL qoalaix'ā'lx'. "Tsxtō'tsnō. L'u'msta ta lī'tx'al inō."
to the old man. "You speak the truth. A man he is near you."

Aiō'tsqtōo q'oalaix'ā'lx' Wā'walis: "Anoai'k'ts sk'a talau'sts ul
He said to the old one Wā'walis: "I wish to and marry to

tsi mna'nō ts'aix'." "Anoai'k' tsā'miluk k'lx'ailaix'tō'mx'
the your daughter this. "I will who restores my eyesight

ti x'to ti k'a ai'tōms ti k'a k'lx'ailai'x'tōms ti k'a tā'laus ul tsi
that one he ? he restores my eyesight he marries to the

mnats ts'ai'x'." "Talauststō'oltstx' anoai'k'x'ts aL ti
my daughter this. "I want to marry her I will at the

manuts t'aix. Ustā'm ali'lk's ta sta apsō'lnō lqamai'ts?"
your daughter there. Where are those of the your town my dear?"

"Lkoanā'ats wa psluā'tas ta sta apsō'lts qaaxlā'nauarō'q
"Once I cried (?) those of the town they went for water

ta sta apsō'lts. K'nix'tē'mq ta as'akyai'ōtsemtōls t'aix'
those of the town. He devoured them the all of them that

al ti qxla t'aix; qamai'ts. Lōkoa/lats'inō?" "S'lōkoalanō'toox'
in the water this, my dear. Are you a shaman?" "I am a shaman

Ens." "L'ak'anax k'lx'ailaix'tō/mx'." "K'lx'ailaix'tō/minotō."
I. "Go on! restore my eyesight." "I shall restore your eyesight."

K'lx'ailaix'sqtō/o ta Lq'ulx'tx. Semqlasqtō/o ta qēqtē'tx.
He restored his eyesight the old one. He wanted to have water the little one.

L'apsqtō/o ta snax'ēnaxē'tx sk'a qā'axlas. K'nix'ē'mqtōo x'ta
He went the slave and fetched water. He devoured him the

Sk'āmsk'tx. L'apsqtō/o Wā'walis sk'a iastā'mkis ta s'alokoa'latsx.
Sk'āmsk. He went Wā'walis and he pointed the shaman's imple-
ments.

Atemasqtō/o ta Sk'āmsk'tx. Nusq'itsqtō/o Wā'walis: "Lalani'x!
He died the Sk'āmsk. He cut him open Wā'walis: "Come!

qamai'ts, k'lx'tix' wa smatemx'nutsx. Anoaik'ts sk'a nitsmau
my dear, see the your people. I wish he and make alive

wa smate'mx'nutsx." "Ā'xkō alk'pau sk'a smate'mx'ts. Axtxoaioi'tsnō
the your people." "No they all and my people. Be silent

k'a temsnā'axlnōmats k'a temsiaiōlmalnō'mats."
and they will be your slaves and they will be your servants."

L'apak'imtisqtō/o Wā'walis k'a nuta'xtis. Wulxlā'akq'ō ti
He healed them Wā'walis and he washed them. He limped the

nōmā'ō. Patsālakimi'tsklut Wā'walis ta snā'axstx nut'ā'xois.
one. First he healed him Wā'walis the slave he washed him.

Nut'axtisqtō/o to aik'em to alatemā'tx sk'a snaaxa'qts
Then he washed them those long ago the dead ones and they became slaves

al il x'nas Wā'walis. Tsaiak'imsqtō/o sk'a mōsanmak'sqts
of the wife of Wā'walis. He finished and four times

Wā'walis sk'a tskis wa mō'sūl wa sōl wa Lix'likō'ool wa
Wā'walis and he made the four the houses the large the

sō'lōk's sk'a staltō'mx'sts Wā'walis sk'a Lqoana'tsts Wā'walis
houses and he was a chief Wā'walis and he became great Wā'walis

sk'a staltō'mx's.
and chief.

L'apsqtō/o il x'nas Wā'walis sk'a nūx'ā'p'is tu ts'ī'mal al
She went his wife Wā'walis and she washed the intestines of

tu asx'tx. Stsaisqluq wa sk'nix'is il x'nas Wā'walis.
the seal. She likes only one kind of food the wife Wā'walis.

Pōl'aktōo tu siū'ttx sk'a isutau'; nmpēmqtō/o il
It came the killer whale; and paddled; he took her into his canoe the

x'nas Wā'walis. "Wā'walis! nmpē'm il x'naslnō x'tu
wife of Wā'walis. "Wā'walis! he took her into his the your wife the
canoe

siū'tax." Oqxisqtō/o Wā'walis ta snax'ē'nix'istx: "L'ali'x
killer whale." He said Wā'walis to his slave: "Come!

autlirt'a'x k'mā'nx'its il ta x'nasts." Isō'tsqtōo Wā'walis sk'a
we will follow her recover the my wife." He paddled Wā'walis and

al'aultis to siū'ttx. Aianmō'otskuē'lōts'ik' Wā'walis.
he followed it the killer whale. He stopped Wā'walis.

Al'ēpiskoē'lots'ik' Wā'walis ta q'e'lx'sutx; s'alipōLoosisqts ta
He took it Wā'walis the rope; he let him down the

snēx'iutxē'stx. L'apsqtō/o Wā'walis sk'a mō'lems sk'a
slave. He went Wā'walis and he jumped into the water and

alā'ulīl il x'naš il. Qenqetxē'k'ōē'lk' xēmsqtō'o wa sō'nx'uatš.
he followed the wife. Almost below it got day the sun.

Tsk'isqtō'o Wā'walis ul ta kōxlō'lēm'x'tx. K'lx'isqtō'o Wā'walis
He arrived Wā'walis at the country. He saw Wā'walis

ta qmō'olank'tx ti k'tsā'tsaiis ta isumkumlē'tx ta Lu
the stout one the one who chopped wood the one who gathered fuel the

qu'lx'ēt'x. Ōsēk'a'msqtdō Wā'walis ul ta stntx. Qat'olō'osakisq
old one. He entered Wā'walis in the tree. He broke off

Wā'walis to tsī'ēt'x. Koana/tsqq ta x'q'ulx'tx: ananā'!
Wā'walis the wedge. He cried the old one: ananā'!

K'exl'ē'ts'ama ta lqmō'olank' ala tsī'ētsau'a. "Q'ulaix'a'lx'
He grew angry the stout one at his wedge there. "Old one!

tsaiō'tsx sk'ē koana/tnō. Anoai'k'noa sk'a aik'ēk'mi'ts atu'xtsi
stop and cry. Do you wish and I repair that one

sk'a k'stuts. Axoā'kō alx'uē'nēmōlnō ul tsi k'a x'naš tsi k'a
and I do it. Not do you know about her the woman her

ā'nopmit k'a ī'sut, qamai'ts?" "Tsix'ma tsi alkunī't
he carried her into and he paddled, my dear?" "That one her he carried her
his canoe into

ta i sōl tsix'mā'tō tsis nux'ēmā'xtsx' ala sōls ti staltō'mx'tx'.
the house that one she sits near the fire in the house of the chief.

Ti x'lō'otx' ti iskumlalō'sits k'a qā'axlatsmastu'ts k'a ēxsulā'nix'its
? the I carry fuel and I carry water and I make fire at

wa sōls ti staltō'mx'tx' k'a alī'tsma al ti nulqta'tx' sk'a
the house of the chief, and stay at the post and

al'ile'mts. Wix'i'tsik'ats sk'a wulā'axits wa qxla'ts.
stand upright. She is there and I pour out the water.

Wix'i'tsik'ats sk'a l'apnō sk'a ē'pix' tsi x'našnutsx'." Lapsqtōo
She is there and you go and take her your wife." He went

Wā'walis sk'a ē'pis il x'naš il. "L'ak'ē'it, LE'mnō ē'nsts'En ta
Wā'walis and took the woman. "Come! rise I am the

Wā'walis." Lēmsqtō'o il x'naš il. Tēatsqōā'lēmsqtōo qmō'olā'nk'tx
Wā'walis." She arose the woman. He lay down Wā'walis the

al to anuka'lašis tu sōltx. Lapsqtō'o Wā'walis sk'a alēpis il
on the threshold of the house. He went Wā'walis and he carried her

x'naš il sk'a lē'psutau ul ta kōxlō'lēm'x'au'tx. Patsāl kuē'lōts'ik'
his wife and they returned to the their country. First

Wā'walis ōnk'snēmūts al ta q'elx'tx. Q'ātsatisqtō'o Wā'walis ta
Wā'walis climbed up at the rope. He shook it Wā'walis the

q'elx'utx. Pōlsqtōo il x'naš il ul ta lā'las Wā'walis. Tu
rope. She came the woman into the canoe Wā'walis. He

tsaplktuya ta snax'ē'naxis Wā'walis. Lapak'misqtō'o Wā'walis
only bones the slave of Wā'walis. He wanted to heal him Wā'walis

sk'a nitse'mtus ta snax'enaxi'stx. L'apsqtō'o Wā'walis sk'a
and he made him alive the slave. He went Wā'walis and

isō'ts ul ta kōxlōlēm'x'au'tx. Lētx'umsqtō'o ta sta apsō'ls
he paddled to the their country. They assembled those of the town

smaqumaqō'ts snuk'lu'ts smagtō'o ti s'āml, sk'a Lqoanā'ats
one winter one the summer and he became great

Wā'walis sk'a stā'ltōm'x's ala ta kōxlō'lēm'x's il x'naš il.
Wā'walis and a chief at the her country the woman.

Translation.

The wife of Wā'walis and her child were staying in the house. She desired to have seal flippers to eat. One of Wā'walis' men was her lover. Wā'walis went hunting and his young slave steered his canoe. He went to shoot many seals. He shot a young seal, which he cut up and boiled and covered with a mat. When it was dark he landed near his house. He pushed his canoe into the water. He wanted to watch his wife and her lover. At midnight he arrived at the beach in front of the town. He pointed his baton towards the town. Then the people fell asleep. Wā'walis' man slept with her in the house of her father. Wā'walis went to the head part of her bed and scratched at the wall. His wife said: "I wish (that mouse) would gnaw Wā'walis' stomach." Wā'walis grew angry. He stretched out his baton and the woman fell asleep. She slept with her lover. Then Wā'walis came and entered the house. He cut off the head of the man. Then he went out of the house and took the head of the man along. He went far away and put the head into a basket. He covered it with seal meat.

Wā'walis' child cried. The bed of the child was full of the blood of the beheaded lover of Wā'walis' wife. She washed the child and the bed and the child went to sleep again. Then she wrapped up her lover and carried him out of her bed and out of the house. She covered him.

(On the next morning) the mother of the young man arose (and told) his younger brothers to wake him. (They called him, but he did not stir.) "Why don't you uncover him?" The oldest one went and uncovered him. He cried: "O, my dear, he has no head!" The youth cried and the people assembled. "Oh, Wā'walis' man has no head." Now all the people of the town had assembled. Then Wā'walis came paddling. (They cried:) "Put your paddles down, Wā'walis! One of your men was (found) without head when the sun rose this morning." Wā'walis arrived, carrying the basket, in which he brought food for his wife. "Come! take the basket and feed our people" (he said). She took the basket: "Is it this (what you want to give me?" she asked). "No, what you like to have is below." Then she saw the head of her lover. "Why do you cry on seeing this?" Wā'walis took his child. He took his copper and his baton and went into his canoe. The people of the town pursued him. They wanted to kill him. They came nearer. When they were near him he pointed his baton at them and his pursuers were dead. He paddled on the fjord towards the sea. They did not reach Wā'walis.

(Soon) Wā'walis discovered a town. Smoke was rising from one of the houses only. Nobody was to be seen. He saw a man. Wā'walis wished to marry the daughter of this old, blind man. He took the boiled dried salmon of the old man. The latter could not find his salmon and said to his daughter: "Look back, my dear, somebody must be in the town and is playing with my food." He always said so, and she replied: "Stop! do not talk, my dear!" But then she looked back towards the

old man. (She saw the stranger and said :) "You spoke the truth ; a man is near you." Wā'walis said to the old man : "I wish to marry your daughter." "I will give her to him who restores my eyesight." "I want to marry her" (replied Wā'walis). "Where are all the people of your town, my dear?" "When they went to fetch water, that being in the water devoured them, my dear. Are you a shaman?" "Yes, I am a shaman." "Then restore my eyesight." "I shall restore your eyesight." He did so. Then Wā'walis' child wished to have water. He sent his slave after water. Then (the monster) Skyamsky devoured him. Wā'walis went out, pointed his baton at it, and Skyamsky died. He opened its belly (and said): "Come, my dear, and look at your people. I wish to resuscitate them." (The old man said :) "They are not my people. Don't say anything, they will be your slaves. They will be your servants." Wā'walis washed them and healed them. One of them limped (because one of his bones was lost). Wā'walis first washed his slave and healed him. Then he washed those who had been dead long ago. They became slaves of Wā'walis' wife. After he had finished, Wā'walis built four times large houses, and he became a great chief.

Once upon a time Wā'walis' wife went to wash the intestines of a seal. She liked only one kind of food. Then the killer whale came paddling and took her in his canoe. "Wā'walis ! the killer whale took your wife in his canoe." Then Wā'walis said to his slave : "Come, we will follow him and recover my wife." Wā'walis went in his canoe and pursued the killer whale. He stopped. Then he took a rope and the slave let him down. Wā'walis jumped into the water and followed his wife. When he almost reached the bottom of the sea it grew light, and the sun was shining. Wā'walis arrived in a country and saw a stout old man who chopped a tree for fuel. Wā'walis hid in the tree and broke off the point of the (slave's) wedge. The old man cried : ananah. He became angry on account of his wedge. (Wā'walis said :) "Old man, stop crying. If you so desire, I will repair your wedge. Don't you know about a woman whom a man carried away in his canoe, my dear?" "He carried her into the house, where she is sitting near the fire, in the house of the chief. I am going to carry fuel and water into the house. I shall make a fire. You stay behind the post of the house and wait. She will be right there. Then I shall pour the water into the fire. At that time you must go and take your wife." Wā'walis went and took the woman. "Come, rise. I am Wā'walis." She arose (and they went out). The stout man lay down on the threshold of the house (and made himself so big that the killer whale could not leave the house). Wā'walis took his wife along and they returned to their country. Wā'walis was the first to climb up the rope. He shook it and then the woman climbed into the canoe. Only the bones of the slave (whom Wā'walis had left in the canoe) remained. Wā'walis healed him and revived him. Then Wā'walis paddled to their country. They had been away one winter and one summer. The people assembled and he became a great chief in the country of his wife.

3. THE CREATION OF THE SALMON.

Tsalx·liwa/naktô/o stām seMLx·akoā/la Yula/timôt, Masmasalā/nix
 They could not find it the salmon right Yula/timôt, Masmasalā/nix

stām seMLk·au/al. XêltôtX qoax; sk·ix·ā/alasnōs sk·ê ti
 the real salmon. He went to fetch it the Raven; he went to find it and the

x·mā/noas. Oqxtix·stô/o qoa/x skukulX·nastX Tsuastē/lqs,
 its soul. They accompanied him the Raven his younger sisters Tsuastē/lqs,

Stsuak·tē/lqs, X·ilx·, Ask·anī/qS. Lapaqtā/oqs sk·ê isū/tau;
 Stsuak·tē/lqs, X·ilx·, Ask·anī/qS. They went and paddled;

tsk·taqtô/o uL ta sōls ta seMLk·tx. Iputistô/o ti qoa/xtx·
 they arrived at the house of the Salmon. He hid them the Raven

skukulX·na/stx al ta siup·ā/nxt. Tsō·ēmqtô/o. L·apaktô/o
 his younger sisters at the point of land. It grew dark. They went

sk·ê nuk·ixā/aqit tu lālasā/axt tu seMLk·. Laptutstā·ulK· ti
 and gnawed through the canoes of the Salmon. He went the

qoa/xtx· sk·ê alpstā/omkua. Â/laxits ti x·mā/nuostx· ti
 Raven and they fed him. He wanted to steal the child of the

seMLk·. Axtsemkstô/o ti qoa/xtx·. Xēmsktô/o, wa sp·alk·ts.
 Salmon. He lay down the Raven. It got day, that he rose.

Xēms alpstômktuts al ti ē/nôxtx. Tsaiutsktô/o sk·a
 It got day they fed him again in the morning. It was finished and

nupai/x's; sulix·tsēmktô/o x·tē staltô/mx·tx,
 he loaded his canoe; he gave them travelling provisions the chief.

Aiutsktô/o qoa·x. "Tsix·tx tsi mnanu/tsx· tsi k·aualts
 He said to them the Raven. "Her the your daughter the let her load it

uL ti Lala/stx·." Lapsktô/o qoa/x sk·ê nupai/ts.
 in the canoe." He went the Raven and he went into the canoe.

Lapsktô/o iL mēna/s ti staltô/mx· sk·ê k·au/alis
 She went the daughter of the chief and loaded his canoe

qoa/x x·iL mē/nas ti staltô/mx·tx. Limasktô/o
 the Raven's the daughter of the chief. He took her away

qoa/x x·iL mē/nas ti staltô/mx·tx. Lapsktô/ox qoax
 the Raven the child of the chief. He went the Raven

sk·a isū/lts; tsk·tskxtô/o uL skukulX·na/stx. Pōlskualô/ts ta
 and he paddled; they arrived at his younger sisters. He came the

mā/ns iL tsā/atstēi sk·a ā/ulēm qoa/x. Nutsku/lx·skq tu
 father of the girl and pursued the Raven. It foundered the

Lala/stx. Anuk·ixua/aqlau Tsuastē/lqs. Pōls ti qoa/x sk·a
 canoe. They had gnawed it through Tsuastē/lqs. He came the Raven and

isōls uL Nuxa/lk·, xtsā/mkix·ts qoa/x iL mē/nas
 paddled to Nuxa/lk·, he threw her into the water the Raven the child of

ta seMLk·. Slaxkts ta seMLk· al tu temtx.
 the Salmon. Many the salmon in the river.

Translation.

Yula/timôt and Masmasalā/nix could not find the real salmon. Then the Raven went to fetch the soul of the salmon. His younger sisters Tsuastē/lqs, Stsuak·tē/lqs, X·ilx·, and Ask·anīqs accompanied him. They went paddling in their canoe and reached the house of the Salmon. The Raven hid his younger sisters behind a point of land. When it was

dark they went and gnawed holes through the bottoms of the canoes of the Salmon. The Raven went and (the Salmon) fed him. He wanted to steal the daughter of the Salmon. The Raven lay down. When it got day he arose. Then they fed him again. When they had finished he loaded his canoe. The chief gave him traveling provisions. The Raven spoke: "Let your daughter put them into my canoe." The Raven went into his canoe. The chief's daughter brought the load into the canoe. Then he took her (into the canoe) and paddled away. They arrived at (the place where he had left) his younger sisters. The girl's father came and pursued the Raven, but his canoe foundered. The Raven's sisters had gnawed it through. The Raven came to Nuxa'lk'. Then he threw the Salmon's daughter into the water, (and since that time) there are many salmon in the river.

4. THE DEER AND THE RAVEN.

Alai'k's ate'mas ti mna'is ti sx'pani'Ltx. Wa skoana'tsqts wa
Long ago it was dead the child of the Deer. He cried he
s'ai'mis ti sx'pani'Ltx. s'anusme'nas: "Anusua'ax'lai' ta
always the Deer for his dead child: "It is dead (?) the
mnāxsai' ananai'k's ta mnalsai'. Alnix'nē'q'ots ānima'sō wa
my child, I cry ananai' for the my child. ? ?
siai's ta mnalsai' ananai'k's ta mnalsai'."
? the my child I cry anana for my child."
Pōlsktō'o ti qoa'xtx' sk'a anai'x'otsis sk'a koana'ts:
He came the Raven and sat down with him and cried:
"Anoi'k'ts sk'a alnai'x'otstsino al ta mna'no sk'a koanatil.
"I wish to and together with you to the your child and we cry,
qamai'ts. Anusmena'nōmak's ala lau'atuxtšl koanatsmasa auxtsi
my dear. Your dead child ? cry
al ti anusme'na x'ti menas, qamai'ts." Ti qoa'xtx' sk'a
about the dead child the his child, my dear." The Raven and
qē'exlix'is: "L'aix'L'aix'k'aik'al ti squ'x'ts'ai," koana'tsqts ti qoa'xtx'
began: "His legs are thin the legs," he cried the Raven
sk'a nuya'mts. Nuya'mtsqts ti sx'pani'Ltx: "Wix'wix'lx'a'L ti
and he sang. He sang the Deer: "His legs are lean the
squx'ts'ai." Anoi'k'ts ti qoa'xtx' sk'a k'x'nix'i's ta sx'pani'Ltx
legs." He wished the Raven and for food the Deer
sk'a nūluqō'axisqts ta sx'pani'Ltx ta stsqā'ats. Lapak'imisqtō'o
and he ate his inside the Deer's his anus. He opened him
sk'a i'stox'is. L'apaqtō'o tu susqōē'mtsx sk'a alxapatē'm
and skinned him. They came the his sisters and carried it home
ta sx'pani'Ltx. Lā'pak'memqtō'o sk'a slomē'm ta sx'pani'L sk'a
the Deer. They cut it and boiled it the Deer and
k'x'nix'ē'mts ta sx'pani'L.
it was their food the Deer.

Translation.

A long time ago the child of the Deer died. He always wailed for his dead child. "Oh, my child is dead. I wail for my child." The Raven

came, sat down by his side, and cried: "Let us wail together for your child, my dear." Then the Raven began to sing his wailing song and said: "Your legs are thin." The Deer sang: "Your legs are lean." The Raven wished to have the Deer for food. (He said: "Don't scold me," and pushed him so that the Deer fell down the precipice near which he was sitting.) He began to eat him at his anus. He opened him and skinned him. Then his sisters came and carried the deer home. They cut it, boiled it and it served as their food.

5. THE ORIGIN OF THE MINK.

Sx'umk'ts It burnt	wa the	sōnx ats sun	alai'k'. once.	Sx'umā'lustusq He burnt everything	T'ōtqoa'ya T'ōtqoa'ya
alai'k'. once.	Ē'noxmaqs In the morning	qumaitō'o he rose	sk'a and	ā'nuxyêks went to get fuel	wa slax wa the much the
nē'ix. fuel.	Nuk'ali'k'ti At noon	sōnxtx the sun	sx'umā'lus burnt all	wa sō'nx ats, the sun, and	sk'a atamā'nauts they died
wa slax wa the many the	wa L'umsta'tx'. men.	Slaxs ta Many	xtsām'k'tsut swam	ta lumsta'tx'. the men.	
Sk'x'nalustōkts He broke his bones	tī the	Snx t'aix'. he	ta mnāstx the	sk'a taiā'mkits and threw him	oaxē'nyk'. down
sk'a and	t'ō'kyas minks	ala at	qēnk'. below	ats. (were.)	

Translation.

A long time ago the sun burnt everything. T'ōtqoa'ya (mythical name of mink) burnt everything. He arose in the morning and went to get fuel. At noon the sun burnt everything and many people died. Many people (jumped into the water and) swam. Then Snx broke the bones of his son, he threw him down (from the sky) and he became a mink.

NOTE.—This refers to the tradition of Mink or T'ōtqoa'ya, who was the son of the sun god (Snx) and of a woman. He was maltreated by men and visited his father in the sky, ascending to heaven in one version on the rays of the sun, Snx's eyelashes; in another version along a chain of arrows which he had made. He carried the sun in his father's place, but disobeyed the instructions of the latter, approaching too near the earth. Then the woods began to burn, the rocks to crack and the water to boil. Snx caught his son, flung him down and transformed him into the mink.

6. THE CREATION OF THE SUN.

X'lmē'nas The daughter	tī of the	Snx Snx	t'aix'. that one	wa the	namō's four	wa the	x'na'suks. girls.
l'apsktō'o He went	qoa'x the Raven	sk'a (as)	qoa'ls spike of fir	ul to	ta qlatx. the water.	Lap Fetch	anaik'sqtō'o she wished to
il the	qoale'm eldest one	il the	me'nas daughter	tī of the	Snx that one	t'aix'. and	sk'a qā'axlas drank at the
qlatx. water.	Qaaxlamā'nix'isqtō'o She drank	ta the	qoa'lstx. spike.	Atsiwilk'tā'mk'imts She became pregnant	qoa'x with the Raven		

sk'a goa'ls. Mōsqna'mk'imts goa'x sk'a nōosqonā'mk'imts
 (as) the spike. After four days the Raven and she gave birth to
 goa'x. Sk'a anoai'k'sqts ti goa'xtx ta qē'qtē aL ti
 the Raven. And he wished the Raven the little one aL for the
 paqēyē'latx ta nusxē'mtatx. [AL to ai'k'tx s'ēnL. Ti sōnx
 box the having the daylight. In the past it was dark. The sun
 wats ik'a'x; koaloxē'mtenīL axk'ai's goa'x Skulumā'atli'oas
 it was not; it grew daylight when he went up the Raven. He wanted to have every
 thing
 goa'x aL to aik'tx.] S'anoai'k'sqts goa'x sk'a yē'ix'mis
 the Raven in the past.] He wished the Raven and to play with
 ta qē'qte aL to paqēyē'la is ta mā'nstx. S'ē'Lioks ti Snx
 the small with the box of the father. He said the Snx
 t'aix' uL ta mnastx: "Sk'a maL anoai'k'ats sk'a yē'ix'mis." Sk'a
 that one to his child: "And he wishes to and to play." And
 yai'aLkunis to paqēyē'latx. Oaxē'nk'. Tsaiautsqtō'o goa'x
 he played with the box. He went down. He stopped the Raven
 sk'a koana'ts, s'yaiaxmists to paqēyē'latx.
 and crying, he played with the box.

Translation.

Snx had four daughters. The Raven went. (He transformed himself into a) spike, which dropped into the water, (from which) the eldest daughter of Snx used to fetch water. She drank the water and swallowed the spike. She became pregnant and after four days she gave birth to the young Raven. The little Raven wished for the box in which they kept the daylight. [It was dark in the past. There was no sun and it grew daylight when the Raven went up. He wanted to have everything in the past.] He wished to play with the little box of the father. Then Snx said to his child: "He wishes to play with the box." (She gave it to him) and he played with the box. Then the Raven stopped crying and played with the box. (He finally took it out of the house and broke the box. Thus the sun was liberated.)

7. THE BOY AND THE SALMON.

Asqusnōtē'mq x'ta mānstx. Sx'ilik'tsktō'o iL sta'nti-
 He always brought him food the his father. She grew angry the his step-
 mōts iL. L'aптuskoaluqtō'o sk'a ē'natis iL x'nas iL.
 mother the. He gave her to eat and presents of food the woman the.
 Nutaiamk'ix'ēmō'tō tu s'e'natiskoaalō'tx sk'a aiaL'tō'm uL ta
 She threw them down the presents of food He left and she spoke to the
 mnastx. Lapskuts ta tsaatstē'tx sk'a sx'lix'lik'tums sk'a ixq'e'ms
 his child. He left the youth and he grew angry and went
 sk'a k'ix'ōmats sk'a ixq'e'ms. Lapak'stōo sk'a tk'six'nasqt'x
 and he did not know and he went. He left and he shot it
 tu tsitsipē'tx. Tk'snā'nix'isqtō'o ta smlk'tx. L'aputsqtō'o ta
 the bird. He hit it the salmon. ? the
 smlk'tx sk'a nunusqoaxe/msq ta smlk'. Tsk'tsqdō'o ta
 salmon and it cried the salmon. He arrived the

tsāastē/tx ul ta smlk'tx. Lk'ēmsqtō/o ta smlk'tx: "Tqtsā/-
youth at the salmon. He said the salmon: "Throw

mk'tsx!" L'aptuskto/o ti tsāatsē/tx sk'a qtsā/mk'ix's
me into the water!" He took it the youth and he threw him into the water

ta smlk'tx. Stsux'ēmsqtō/o ta smlk'tx sk'a māL'pts. Lk'imqstō/o
the Salmon. He jumped the Salmon and once. He said

ta smlk'tx x'k'ix'ā/lasnix'is tu tsāatē/tx tu tsāpts ta
the Salmon he should look for the youth the bone of the

smlk'tx. Āxkōts 'ēk'lk'is tsāatstē/tx ta nutqa/l'axitas ta smlk'tx
Salmon. Not he saw it the youth the bone of the nape of the Salmon

x'wa L'aps k'lx'ēsqto/o. Laptutsqtu/tx sk'a qtsā/mkis.
that he found it he saw it. He gave it to him and he threw him into the water.

Ia/sqts. Nuk'tsā/axtsōtskts ta smlk'tx sk'a lala/sqts.
He was good. He came ashore the Salmon and his canoe.

Nupēmō/tskts oqxē/mq ta smlk'; L'upa/kts. Lk'imsqtō/o ta
He went into his canoe down (?) the Salmon; he left. He said the

smlk'tx sk'a axse/ms tu tsāatstē/tx. "Axtx qēoxō/mnō,"
Salmon and he should pull his blanket over his head the youth. "Not uncover your head,"

tsūtkō/its'ēk ta smlk'tx. "Wix'tō/tsa sk'a tsk'lx'til sk'a iaxtsi/nō
spoke the Salmon. "Those and we see them and I awake you

ul ti apsō/L ti tk'lx'ilikō/ots t'aix." Tsk'taqtō/o ul ta apsō/Ltx.
at the town the we see it that one." They arrived at the town.

Iaxoē/mqtō/o ta sōls ta t'ēx'lala/tx. Lapaqtu/tx; tsk'taqtu/tx
He waked him (at) the house of the They went; they arrived

ul ta apsō/Ltx tsutsulē/ttsx. S'nuyamlsq s'amit wa s'nuya'mtau
at the town of (a bird). They sang always they sang

tsi tsutsulē/ttsx. Lk'imsqtō/o ta smlk'tx: "K'a māLyanix'ix'
the (birds). He said the Salmon: "When you like it

ti k'a smā/o ala kōxlō/lemx' ats sk'a ai'ōtsnō ul ēns." Sk'a
the one at country it and speak to me." And

ias ti k'a smā/o. Uā'litktuts ta sōls il tsutsulē't
good was the one. They went on to the house of the (bird)

il. Lapaqtu/tx sk'a isutau'; tsk'tatu/tx ul ta sōls il
the. They left and paddled; they arrived at the house of the

qulēxlēlē/tx il sk'a iana/xtsq tu ti x'na/sitx. Uali/tktuts.
(bird) the and she was pretty the woman. They went on.

L'apa/kts sk'a uali/tk. Tsk'taktu/tx ul ta apsō/Ltx ta sōls
They left and went on. They arrived at the town the house of

il qoqoā/os il. Ōmaktō/o ta apsō/Ltx sk'a alaxoai/x'stōm
the (bird) the. They went ashore at the town and he went into the houses

ta tsaatstē/tx. Aiōtsqtō/o ta tsaatstē/tx: "S'i/as ix'lō mā/o il,"
the youth. He said the youth "She is pretty the one she,"

aiōtsqtō/o sk'a talau/sau. Lk'ēmsqtō/o ta smlk'tx sk'a
he said and they married. He said the Salmon and

sx'ulamisa/lō; aiō/tsq ta smlk'tx: "S'ax ti k'a nē'nits ti k'a
forbade it; he said the Salmon: "Not he survives he

talau/salo ul il qoqoā/os il." Lapsqtō/o ta tsāatstē/tx ul il
marries at the (bird) the." He left the youth to her

sk'a axtsɛ/ms. Xēmsqtó'o, amtsqtó'o, s'axtsk' atemal. lapaktu/ts
and lay down. It got day, he arose, not he was dead. They left
ul ta sōls ta sqāptstx. Aiōtsaqtó'o tu sqāptstx: "Sti
for the house of the sqāpts. He said the sqāpts: "A

kya'ns ti mnas ta smatēm'au'tx ōmaktó'o sk'a alēlaxtō'm.
stranger's the child of the their people landed and ?

Sēmtsix'koē'lotsiq il sāmL il. Tso ōmataLau'tuts k'utsix'a'tx
They reached the sāmL her. They landed

aiō'tsmis ta tsāastē'tx: "Wa sī'as ta kōxlō'lēm'x' āmats ta
he said the youth: "Good is the country where the

tai'a ta x'ix'na'sēt'x." E'lōsitqtuts ul ta sō'ls ta t'litx.
pretty the girls." They avoided at the house of the t'li.

Laputsaqtó'o tu t'litx sk'a ilqoltimōtau'. Aiōtsqtó'o. tu tsāastē'tx,
They left the t'li and she laughed. He said the youth,

Lk'imsqtó'o ta smlk'tx: "Wa sia'au wa apsō'Lau sk'a
he spoke the Salmon: "They are glad (in) their town and

sq'oa'lmanau s'ililq'ōltimōtau'." Ualitktu/ts. Smtix'koē'lots'iq
they are merry they laughed." They went on. They reached

ta sōls il k'apai' il. Sk'a sxsqts sk'a apsō'L il k'apai'
the house of the k'apai' her. And bad was the town of the k'apai'

il. Ualitktu/ts ul ta sōls ta uai'stx; ō'magtuts. Sk'a
her. They went on to the house of the silver salmon; they landed. And

al lexoau'. K'lx'itqtó'o qnusemqtó'o tsāastē'tx x'ta smlk'tx
they looked much. He saw he sighted the youth and the Salmon

ul amatau' tu ti x'nasē'tx snut'axma'qx. Amtēisqtó'o taam
at where they the women bathed. He was sitting there

Lumstanē'tx al ta kōxlāaxō'ts ta nuqla'tx. Lutsō'olisqtó'o
a man at the bank of the water. They exchanged their cloths

ta Lumsta'tx ti x'q'ōē'lok'atx': "Slutsō'ola'nix'il." Siwi'nmau
the men the ? "We will exchange cloths." They came

tu x'ix'nasē'tx sk'a nut'axmau'. Lapaktó'o sk'a qxtsamx'tsutau'.
the girls and bathed. They went and went into the water.

Lapsktó'o tu tsāastē'tx sx'anuta'xtis. Xuēnēmuktaktó'o ta
He came the youth he washed them. They recognized him the

tsāastē'tx. Laputsaqtó'o sk'a nusqā'axma sk'a pā'axōnau.
youth. They left and cried and were afraid.

Lē'psutaqtó'o ul ta sōls il sāmL il. Talau'skuts tsāastē'tx
They returned to the house of the sāmL her. He married her the youth

ul il sāmL il, sk'a smō'a axnē'mōtskts x'ti s'ēnl, Luas
to the sāmL her, and one he thought the night, two

lānx'qma'lkō. X'lmēna'lx's ta tsāas'tē'tx x'a nulnō's. Lapā'k'qts
seasons. He got children the youth the two. They made it
ready

ta smlk'tx sk'a tu to lā'las sk'a lapau'ts sk'a ta kyē'nau
the Salmon and the canoe and they left and they visited

ul ta sōls ta māns ta tsāastē'tx. Tsk'taqtó'o wa
at the house of the father of the youth. They arrived at

stutix'qtuya ta māns ta staatē'tx ti alqp al ta silmā'k'tx
that one the father of the youth the being above at the salmon weir

ti koakonā'tē. K'sisqtó'o ta tsāastē'tx ta q'eltsx'tx.
the crying much. He lifted the net the youth the rope of bark.

Xuēnēmutsqtō'o ta mǎnstx wa stutix'ktuya ta mnastx. Ti
 He recognized him the father of that one the son. He
 k'ix'is a ta sǐlmak'txs. Nǐtx'umsqtō'o ta sta apsō'ls ta
 saw him at the salmon weir. They came to his house those of the town the
 x'q'ulx'tx. Aiōtsqtō'o ta tsāatstē'ix nusqtsōlimx'a'lstx. Ōstxstō'o
 old one. He said the youth they should clean the house. He entered
 fa tsāatstē'x ul ta sōls ta mǎnstx. Lats'ā'x'sqts tsāatstē'ix
 the youth at the house of his father. He related the youth
 wa stsais: "tu iqt x anoai'k'mi tu smlk'tx. Aiō'tsau tu
 to all of them: "the cedarbark they desire the salmon. They say the
 smlk'tx sk'a alpstutē'm x'ta iqt x." K'stutē'mqx
 salmon and they eat it the cedarbark." They bit each other
 swintstē'm x'ta mnmatsaitō'o tu Lu'mstatx sx'ēk'tnē'mktuts
 they fought the children of the man they struck each other
 rapskuts. "IL mntā'il sk'a sx'ix'lix'tē'ms" sk'a ū'alix's
 they went. "The our children and are angry" and she deserted
 ta qtēmtstx.
 the her husband.

Translation.

The father (of a youth) brought him always food. Then his stepmother grew angry. When (the father) gave her to eat she threw the food which he had presented to her down. She scolded his son. Then the youth grew angry and left. He (went into the woods) without knowing where he went. He went on and he tried to shoot a bird. His (arrow) hit a Salmon. He heard the Salmon cry. When the youth came to the Salmon the latter said: "Throw me into the water." The youth took him and threw him into the water. The Salmon jumped (but did not swim right). Then the Salmon told the youth to look for one of his bones (which was missing). At first the youth did not find the bone of the nape* of the Salmon, but then he found it. He gave it to him and threw him (again) into the water. Now he was perfect. Then the Salmon came ashore in his canoe. He went down to the canoe. The Salmon told the youth to lie down and to pull his blanket over his head. "Don't uncover your head," said the Salmon "I shall awake you when we come to a town." They went and arrived at the town of the birds t'ēx'lala'tx. They went on and arrived at the town of the birds tsutsulē'ttsx. They were singing all the time. The Salmon said: "When you like a country you must tell me." Now he liked this one. They landed and went to the house of the bird. Then they went on and paddled. They arrived at the house of the bird qulexlēlē'ts, and she was a pretty woman. They left and went on. They arrived at a town (where there was) the house of the bird qoaqōā'os. They went ashore and the youth went into her house. He said: "She is pretty," and he married her. The Salmon forbade it and said: "Nobody survives who marries the bird qoaqōā'os." The

* This means probably the soul, which is believed to be located in an egg-shaped bone in the nape.

youth, however, went to her and lay down. It got day and he arose. He was not dead. They departed for the house of the sqāpts. The latter said: "A stranger landed." Then they went on and came to the fish sāmL. They landed and the youth said: "This is a good country. Here are pretty girls." They avoided the house of the fish t'li. They left her and she laughed. Then the youth and the Salmon said: "They are glad and make merry in this town. They are laughing." They went on and reached the house of the k'apai' salmon. Her town was bad. They went on to the house of the silver salmon and landed. They looked about and the youth and the salmon saw the place where the women went bathing. A man was sitting at the bank of the pond. The youth exchanged cloths with him. Then the girls came and bathed. They went into the water and the youth washed them, but they recognized him. They ran away and cried. They were afraid. Then they returned to the house of the fish sāmL. The youth married her. He thought he had stayed away one night, but it was two seasons. The youth had two children. Now the salmon made his canoe ready and they went to visit the house of the youth's father. They arrived there and found the youth's father sitting at his salmon weir crying. Then the youth pulled the rope and lifted the net. The father recognized his son. He saw him at the salmon weir. Then all the people came to the house of the old man. The youth told him to clean it. Then he entered the house of his father, and he related to all of them: "The salmon desires to have cedarbark." It is said that the salmon eat it. (He stayed there with his wife and his children.) Then the (other) children quarreled and fought with them. Then she grew angry and deserted her husband.

8. THE ASCENT TO HEAVEN.

NusLōLA'nēta.		Tx'sisintē'x'		wa	tsitsipē'.
There was a hunting hut at the water.		They shot			birds.
Anaik'stō'o	x'sgyasqs.	Sx'ik'!x'is	ti sōnx'	t'aix.	K'!x'tistō'o
He wished	to go up.	He wished to see	the sun	that one.	He saw
wunaqe'nq	aL tu	Lōk't'aq.	SLōkoalayā'mktis.		
ducks	at the	above.	He found something supernatural.		
Ix'ē/eqsātis,	x'tok'stō'ttq.	NēētststōLā'aqstis,	k'!x'autō'o.		
He cured them,	he worked on them.	He spat on their eyes,	they saw.		
Skoā'tstatit	x'i Smōq'oā'ns.	Lēptsōtstō'o.	K'!x'istōo ti	sā'axist	
They called him the	Smōq'oa'ns.	He returned.	He saw him	the younger brother	
ta kōxlō'jēm'x'au'tx.	Axsā'nix'tōstō'o	ta manau'tx.	"K'!x'litsts,		
the their country.	He made know	the their father.	"I saw him,		
k'!x'litsts	ta q'oalē'mts."	"Alatsik'nu'ks	ti nu'klōotse'mnō,"		
I saw him	the my elder brother."	"Why you	the liar you,"		
tsō'tkuts	ta manau'tx	uL tsenL.	"Ts'ak'o/liwa wa		
said	the their father	to him.	"I speak the truth		
SL'iu'kts'awa."	"Wa illana'	ōqxē'x."	"A'xkō	ai'ōts	sk'a
what I said."	"Go	call him."	"Not	he says	and.

pōls, ā'xkō anai'k's ti ts'ē'k'ims k'a ēma'ts sk'a ōstxs.
 he comes, not he wished the dirty and he goes and enters.
 Anoai'k'kx sk'a ia's k'a ē'mats sk'a ōstxs." Koloxsqōtō'o
 He will and good and he goes and enters." He invited the people
 ta manau'tx sk'a qōtsē'm tu sōlau'tx. Qōtsanaqtō'o tu
 the their father and wash the their house. They washed the
 smāte'mx'tx. Tsāak'ektō'o pōlsktō'o. Ōstxs. Alats'ēsktō'o
 people. They were ready he came. He entered. He informed them
 sa ul aai's wu slōkoa'las anoai'ktō'o sk'a tēlaxō'im
 how he found something supernatural he wished and he showed
 x'stō smate'mx'stx sk'a wuntstī's tu s'alōkoala'stx tu
 his people and killed with the his supernatural power the
 naxe'ntx. Sk'a ēnatē's to sta apsō'lstx sk'a sq'alōtīs.
 ducks. And he gave them to the those of his town and their meat.
 Tsaiōtstutisktō'o. Anoai'k'stuts sk'a lē'ptuts ul ta sōnx' t'aix'.
 That is all. He wished and returned to the sun that one.
 Koanatsktō'o ta sā'axistx snul'api'k'skoalu'ts. Altsā'axatisktō'o.
 He cried the younger brother he wished to accompany He did not want him
 him. to go.
 Ai'lutstx, axkō tsnuk'sā'axale/ms. Siutā'nameluts, taiā'mk'.
 He left him, not he returned. He became supernatural he threw
 tisktō'o wa tsitsipē' ats sk'a sīpx'lio'ats wa sl'emstanā'lōsils.
 them down the birds and he made happy the us Indians.

Translation.

(Two brothers built) a hut for hunting (birds) on a river. They shot birds. One of them wished to go up to see the sun. (When he reached the sky) he saw ducks. He found something supernatural. (The ducks were blind.) He cured them by spitting on their eyes. Then they regained their eyesight. They called him Smōq'ōā'ns. He returned and his younger brother saw him. He went and told their father: "I saw my elder brother." "Why do you tell such lies," replied the father. "I speak the truth." "Then call him." "He says he will not come. He does not want to enter a dirty room. He will come and enter when it is clean." The father invited the people and they cleaned the house. The people washed themselves. When they were ready he came. He entered. He informed them how he had found a supernatural helper. He wished to show his power to them and killed many ducks by the aid of his supernatural helper, and he gave the meat to the people of his town. That is all. Then he wished to return to the sun. His younger brother cried and wished to accompany him, but he did not want him to go. He left him and did not return. He became a supernatural being. He threw down birds and made us Indians happy.

